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ADDRESS

DELIVERED BY

The Most Rev. the Metropolitan of Rupert's Land
Primate of All Canada

TO THE

GENERAL SYNOD

OF THE

CHURCH OF ENGLAND IN CANADA

ASSEMBLED IN THE

SEVENTH SESSION

AT TRINITY COLLEGE, TORONTO

SEPTEMBER 15th, 1915

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After saying the Prayer for the Synod, the Primate delivered the following address :

Right Reverend Brethren, Reverend Brethren and Brethren of the Laity : As you are aware, the seventh session of our General Synod was due to take place in the City of Vancouver a year ago. Owing to the distressing conditions into which our country found itself suddenly precipitated by the outbreak of the war, it was not deemed prudent to hold the meeting at that time. Though I was out of the country, and under the special circumstances which prevailed at the time could not be consulted, I quite appreciated the cogency of the reasons which, at the moment, prompted the action taken in postponing the meeting. When a few months ago, it was decided that we should meet this year, it was not considered that we could justify the extra cost involved in going to the far-off Pacific Coast for our gathering, especially in view of the many urgent calls for money for other purposes just now. A more central locality, therefore, was fixed upon, and I am sure that I express what is the sentiment of the whole Church, when I say that we owe much to the city and Church people of Toronto for making provision, on such short notice, for having us gather here. It is to be hoped, however, that in the good providence of God, we may be able, at no distant date, to hold a meeting of the Supreme Council of the Church at what I venture to term the "far-off Pacific Coast," and that for more than one reason. First of all, because British Columbia is a land beautiful for situation and the

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joy of all who visit it—a land picturesque beyond the power of description—"A land of glamour and of glory and of hope," as a talented author recently described it. But, chiefly, it would be well that we should go there because it is "far off," and the long journey in reaching it would bring home to the delegates, as nothing else would, the vastness and the variety of our heritage as a Canadian people. We may have looked at it on maps and read of it in books and pamphlets, but it is quite another matter to see it for ourselves. Actual sight brings vivid realization. And we need that realization, not that we may make our boast of the size and greatness of our country. No, "all such boasting is vain," and perhaps we have done a little too much of it in the past. But we want, as a Church, to realize that rarely in the history of the world has one young country had placed in its possession an inheritance, for development in weal or woe, so vast and so variegated, as our Dominion has in the Canadian West to-day. In the face of it all we want to have borne in upon us as Churchpeople, vividly and profoundly, the sense of our responsibilities as leaders and councillors of the Church we represent. I repeat, the trip to Vancouver would have widened our vision of the opportunities for the Church in that vast West, which a young Churchworker in a captivating book descriptive of his experiences terms, "A land of open doors"—a land with open doors of opportunity on every side for the entrance of every kind of beneficence and healthy influence which the Church and a Christian civilization can bring with them.

Meeting as we do this year instead of last, we disturb the sequence of our regular triennial gatherings. It will thus be for us to consider whether we should meet again at the regular time in 1917, or place the date three years from this year. A difficulty will emerge in fixing upon 1918, for a meeting then would collide with the Lambeth Conference, which will hold its regular decennial gathering in that year.

MANY CHANGES.

Since our last meeting, four years ago, we have to record many changes and some additions in the Episcopate of our Canadian Church. Very shortly after that meeting, Dr. Holmes, Bishop of Athabasca, was called to his rest with almost tragic suddenness. He was a good man and full of the Holy Ghost and of spiritual power. Dr. Robins, his trusted Commissary and Archdeacon, was chosen and consecrated to the vacant See. God also called home a year ago Dr. Dunn, the venerable and

venerated Bishop of Quebec, after he had served the Church in that Diocese with great fidelity and efficiency for many years. He has been succeeded by Bishop Williams, who, from his long connection with the Diocese and intimate knowledge of its traditions, should prove an admirable choice for the high office. By the removal of Bishop Perrin to England, the See of Columbia was rendered vacant, and was filled by the consecration of Dr. Roper, who, after doing excellent work for the Church in British Columbia, has been transferred to the Diocese of Ottawa. It is a source of great satisfaction to the Church to have as a chief shepherd in the capital of our Dominion a man of Bishop Roper's strong personality and power. And here it is fitting that we should refer to the retirement of that aged and yet ever young Father in God, Archbishop Hamilton. For many years a most devoted and most successful parish priest, then an alert and in every way an admirable Bishop, then a most respected Archbishop, beloved by us all on account of his attractive personality, Dr. Hamilton has retired from active work, full of years and honour. I am sure that our ardent prayer is that his well-earned rest may be sweetened with the benediction of his Master's "Well done, good and faithful servant," and his waiting for the Lord's home call may be brightened by the light at eventide. Since our last meeting the Church has witnessed the addition of another chief shepherd for its work in the foreign field, in the person of Bishop Hamilton, who was consecrated as Bishop in Mid-Japan. It should be a cause of devout thankfulness to note this further consolidation of our work in the foreign field, especially in view of the exigent calls upon the Church in providing for development in the new parts of our own Dominion. We very heartily welcome both of our foreign missionary Bishops to this meeting of our Synod. The report given by our General Secretary of the visit of the delegation to our foreign Mission stations makes peculiarly interesting reading, and should be studied by every Church person who has the Mission work of the Church at heart. A sudden break-down in health, which we thank God proved only temporary in severity, rendered it necessary for the Bishop of Ontario to ask for an assistant. We welcome to this meeting Dr. Bidwell, Bishop of Kingston, as coadjutor to Bishop Mills. We also welcome to this meeting Bishops Gray and Doull, the first Bishops of the Diocese of Edmonton and Kootenay, respectively. We regret that Bishop Lucas, who since our last meeting has been consecrated to the See of McKenzie River, is not able to be with us. Bishop Scriven, consecrated within the last few weeks to the

See of Columbia, is with us for the first time as a member of the Upper House, though he has been for years a familiar figure in the Lower House.

The House of Delegates will doubtless make fitting reference to the losses in its ranks during the past four years, but I am sure that the whole Synod will pardon a brief reference by its President to the passing of one of the members of that House. I refer to the death of the Hon. S. H. Blake, who for over half a century had been an outstanding figure in the councils of the Church in Canada. He was a man of commanding intellect, of a wonderfully alert mind and of singularly magnetic speech. His ideas and convictions were fixed, not fluid, and he clung to them with an almost ferocious intensity and untiring tenacity. Though there were points upon which many of us differed from him profoundly, yet we could not help admiring his great brilliance and his solid virtues. From the inception of the General Synod he took a keen interest in all its doings, and did much towards the shaping of its legislation. To say that we shall miss him at our meeting, is to say very little. We shall miss his scintillating wit, his protagonism in upholding causes which he had at heart, his loyalty to missionary enterprises, and above all, we shall miss the contagion of his earnestness and the uplift of his courage in undertaking great things for God and his Church.

In the tragedy of the sinking of the "*Lusitania*," the Upper House lost its efficient and much-loved Secretary, the Rev. Canon Phair, a servant of God in every way, possessed of one of the choicest spirits that ever animated in the work of our Canadian Church. Though he did not fall on the battlefield we cannot help feeling that he suffered martyrdom in the sacred cause of righteousness, truth and honour, which our Empire is espousing.

THE WOMAN'S AUXILIARY.

That noble and useful organization, the W.A., continues to grow richer and richer in its good works. Since our last meeting, it has come into closer and larger connection with the work of the Board of Management, for which we are devoutly thankful. Since then, too, it has assumed the responsibility of the support of a definite department of our foreign Mission work—namely, that among women and children. When it undertook this it asked our Board to make a grant-in-aid, but to the honour of the organization and to our relief, it has subsequently relinquished the grant, a kindness which has been most helpful to our Board in meeting unexpected obligations. It is, I am sure, very gratifying to us that

this great auxiliary society should this year make its Board meeting synchronize with ours and that it meets in the same place. For purposes of mutual council with each other and mutual prayer and communion with the great Head of the Church, this circumstance should be most useful. That God may bind us ever more closely to each other in the union of our common work for Him, that we may be labourers together with Him, and one day rejoice together, ought surely to be the prayer going up from all our hearts.

PRAYER BOOK REVISION AND BENEFICIARY FUNDS.

It is not my custom to say very much about the business coming before the Synod, but there are one or two matters upon which I desire to dwell. And, first, I would like to advert to one supremely important subject which will engage our attention at this meeting, and that is the report of the Committee on the Revision and enrichment of the Book of Common Prayer. I cannot conceal from you my earnest wish that this important work may be carried through at this meeting of our General Synod. In the first place I feel that we need a revised and enriched edition of our Prayer Book for our Canadian Church. Beautiful and rich as the old Book is, endeared as it is to us by generations of use, coming down as it does redolent with its sweet spiritual memories that are enshrined in its words of unrivalled dignity and beauty, one feels somehow that it will be dearer to us still by having some localizing touches here and there of our Canadian needs and Canadian sentiments. It will be no new Book, but it will be the Book of Common Prayer for the Church of England in Canada, as our Canadian Hymnal is the Book of Common Praise for our Canadian Anglicans. More than one of the most learned and wisest representatives of the Bishops in England have expressed to me the wish that the daughter Church in Canada should not wait for the action of the Mother Church in this matter, but that, untrammelled as it is by State connection, etc., it should lead in the issue of such a safe and wise revision of the Prayer Book as will show that the Book can be revised and enriched and yet remain in its essential and precious features the same Book. The Committee has expended long and painstaking labour upon their work and, to my mind, they have given us a sane and conservative revision of the old Book and a rich addition of prayers for special occasions. I can, with a good grace, commend the work of the various special committees and of the General Committee, from the fact that, though a member of them, I was not able to be at many meetings,

and had, therefore, very little personal part in the work—at all events until towards the end. The Deputy Chairman, the Bishop of Huron, has done yeoman service for which the Church will owe him very, very much. The two secretaries, Dr. Bidwell for part of the time and Archdeacon Armitage for the rest, have been most able and efficient in their work, and have laid the Church under great obligation to them for what they have done. The members of the Synod have had the draft book in their hands for some time, and have had an opportunity of examining it. It is to be hoped, therefore, that the new Book will be approved at this meeting, and thus be in a position to be put forth for use within a short time.

There is a question which has been before several meetings of our Synod, but no decisive action has been taken in regard to it. It is the matter of the Beneficiary Funds of the Church. It is urgently desirable in the interests of our clergy that something should be done at this meeting. If this Synod cannot suggest some solution of the matter, it ought, at all events, to recommend very strongly the establishment of some degree of reciprocity between the various Provinces or Dioceses having such funds. At present a clergyman removing from one Diocese to another is liable to be placed in serious disability and also exposed to financial loss. This should not be.

POLITICAL CORRUPTION.

Among the reports of the various committees of the Synod, there are some which are not only excellent, but pertain to subjects of profound importance to the life and character of our Canadian citizenship. It seems to me that if these reports are adopted, some real effort should be made to bring them before the eyes and hearts of our people. It is not enough to pass them, print them, bind them, send them to the delegates, who already know about them, and then place them on shelves in the archives of the Church. If the Church in its councils, after deliberation and thought, forms judgment on public questions vitally affecting the life of the community, that judgment should be known to the members of the Church and to the citizens generally. We are often accused of having no definite policy on public issues, simply because our policy is not known. The point I wish to make is, that we should take definite measures for making known to our Church-people what is the considered view of the Church on certain important matters of public moment. For example, in the report of the Committee on Moral and Social Reform, not to mention

other supremely valuable recommendations, paragraph eight refers to "Political Purity," and contains many weighty statements on the subject. That the politics of our country have been growing more and more impure as years go on is a sad and self-evident fact. This is neither the time nor the place to enter into details, but it is not too much to say that to every right-minded citizen who loves his country, the situation from time to time seems most grave indeed. It seems almost as if no political party can remain long in power before corruption creeps into it and spreads like a dread disease until it gnaws upon its vitals and kills it. Revelations of wrong-doing come to the surface here and there like hideous local eruptions, and it is not encouraging to be told that these are only slight compared to what is covered up and remains seething underneath. The situation, I repeat, is most menacing to the future well-being of our country. There must be a cleansing of the springs of our political life or else our whole character and ideals as a Canadian nation will be gravely imperilled. The cleansing is in the hands of the electors, who must see to it that only clean men are placed in public positions, and not only that, but that only clean men will be kept there. It may be asked, What has the Church to do with this? Much, every way, is my reply. If in the last analysis the people are responsible—and we cannot have a pure political atmosphere unless the "people love to have it so"—then, I say, there is not only much, but everything for the Church to do. And this brings me to what I desire to press home about our not only forming clear and definite views as a Church on public problems, but also seeing to it that these are duly promulgated to our people. The question is, How is this to be best done? If a clergyman takes these matters into the pulpit, he is accused of being a partisan, and the chances are, in many cases, that he is. Then we have that most undesirable production—the political parson. What I venture to recommend is that the Church after prayerfully forming its judgment on public questions and holding up proper ideals of character and conduct, as it frequently does in reports of Synod Committees, should not embalm these in journals of Synods, which are seen by but few, but should have them each printed separately in such a form as to be capable of distribution among our people at the proper time. For example, when a Federal or Provincial election is coming on, let the solemn declaration of the Church on the sacred responsibility of the franchise and matters connected with it be read in every Church of our Communion in the land, and not only that, but a printed statement of it be placed in the hands of every

Church person who is a voter. While a man may not take sufficient heed to what he hears, it is wonderful how the quiet reading, marking, learning of a message leads to an inward digesting of it and ultimately to an acting upon it. I feel that the Church must do something in combining with other agencies towards stemming the tide of political impurity which is and has been flooding and defacing our fair land. And I venture to mention this method of beginning to do that something. Our weakness in the past has not been that we do not possess proper ideals or convictions on public questions, but that we have failed to bring them officially and authoritatively before the attention of our people.

OBSERVANCE OF THE LORD'S DAY AND THE WAR.

Another matter closely affecting the public life of our people is the observance of the Lord's Day, upon which there is a luminous and excellent report brought in by one of our committees. This should not be passed by unnoticed. If we allow the gradual invasion upon the sanctity and the due observance of this day by indifferentism and pleasure-seeking until it becomes the world's holiday rather than God's holy day, we shall be surrendering one of the best safeguards of our moral and spiritual well-being as a nation. We cannot fail to notice and to be pained by the fact that the trend of modern thought and practice is in the direction of loosening the sanctions which would conserve this day for respecting the rights of the soul as well as of the body. The Church must make some systematic effort to uphold the integrity and sanctity of the Lord's Day. I say a systematic effort, for we must not leave this to the haphazard of an occasional sermon on Sunday Observance, but there must be an organized effort for educating public opinion against the neglect and desecration of the day and in favour of upholding one of the best traditions of our Canadian public life. I would suggest that a definite Sunday be appointed with the authority of this Synod, when not only sermons will be preached, but when the considered thought of the Church as a whole will be made available to our people in some convenient printed form. The volume of public opinion on other questions which we see setting in with such irresistible momentum as to carry everything before it has, we know, in every instance been rolled up by patient and persistent advocacy, not only from pulpit and platform, but chiefly from the message of the printed page. For the sake of safeguarding what we must all deem to be one of the chief bulwarks of our Christian civilization, the main-

tenance of the Lord's Day for rest and worship, let the Church not only pass resolutions, but pass them on to our people in order to leaven public opinion on the subject. And, my brothers, if there ever was a time in the history of the Church when it behoved us to strengthen the things that remain and are ready to die, it is the present. God is not permitting us to pass through this awful crisis in our Empire and in our Dominion without some grave purpose. The agonies of Europe, the tragedies of this war that are desolating so many of our hearts and homes, it seems to me, are either the death pangs of a decadent civilization, or the birth throes of a better order of things for our world. I believe they are the latter. God is testing us with this terrible war that He may purify us as gold tried in the fire. Already in the year that is gone we have learned much. "We have experienced as never before the beat and the throb of a mighty common purpose. In the unity and strength of that common purpose we have found ourselves lifted up to new heights of life. We have been taught that the things which we thought were first are not first. The selfishness which has affected so much our social, industrial and national life stands to-day revealed in its true character and its inevitable consequences. We have already grown wiser, and more serious." This Dominion of ours which, especially in recent years of abnormal prosperity, had been playing with speculation and programmes of aggrandisement, and intoxicated with success, had been in danger of surrendering entirely its soul to material things, has within the last few months been awakened to the realities of life. The old truths of duty and loyalty and sacrifice have once more proved themselves to be the bread of Heaven by which men and nations live. Yes, my Brothers, we have gained these things already, but we must gain more, and that is why some of us desired that we should have this meeting of the highest council of our Church at this time. We wanted this meeting as a war session of the Church militant, when we could mobilize our spiritual forces to co-operate with God in carrying out the purposes of His divine will. We did not want to defer our meeting till the war was over, lest then it would be too late to take measures for bringing out of this awful conflict and tragedy the spiritual results which God designs. This, then, is no ordinary meeting of our Synod. No meeting just now can be such. It must be extraordinary, abnormal in its intensity, in its thoughtfulness, in its heart-searching. As the Bishop of London remarked the other day, "The cry which was raised at the beginning of the war to keep the nation from excitement, 'Business as usual,' has proved

a most mischievous narcotic. The real cry should have been, 'Nothing as usual,' for there has never been such a day of God for a thousand years," and so I say this cannot be a normal meeting of our Synod. It must be an epoch-making meeting—a memorable meeting in which our hearts and souls will have been stirred as never before. While we sit here God is permitting to continue the most awful war that the world has ever seen, a war involving a sacrifice of men and treasure unparalleled in the history of the world. If we believe in Him as the Supreme All Ruler, as the Disposer of All Things, as the Almighty who can refrain the spirit of princes and is wonderful among the kings of the earth—if we believe that He can at His will break the arrows of the bow, the shield, the sword and the battle, and yet He is allowing all this to go on, He must have a purpose, and that purpose the most transcendentally great and grave one, for it is being bought by the most colossal price ever paid for anything beneath the skies, except the price paid on Calvary for the sins of the whole world.

CONSIDER OUR WAYS.

Now, what I desire to say is, that it is for us to search and see what that purpose is, and then to co-operate with God in bringing it to pass. The first thing God requires of us just now is to "Consider our ways," as the Bible expresses it. And when we do, the conviction is at once brought home to us that our ways in this age are not right. We all admit in our more serious moments, for example, and we remark it to each other that religious indifference has settled down upon us, that God's things with many are not first, nor second, but even last. We admit that a great many wholesome religious practices which should have been precious heirlooms from our fathers have been allowed to slip out of our modern life—regular Church attendance, Bible reading, family worship and home religion generally. Now, if these things are right, and if they have produced the saintly lives of much-loved forebears, whose memories we recall with deep admiration and affection, clearly it must be God's primary purpose for us just now that we should get these things back. And it is for the Church to insist on this. It will be recreant to its most solemn duty if it does not, that is, exert all its energies just now in inaugurating a spiritual campaign for bringing back into our lives the precious things which our modern Christianity has lost. In some measure the Church has been doing its part during the recent months and doing it well. We have preached courage, loyalty and patriotism, and it was fitting that we should do so, for the cause for which we

have been rallying support is one about which no follower of the Christ need entertain qualms of conscience. Our Empire entered upon it with clean hands and a pure heart. We thank God for the splendid response in men and means which has come from our Dominion. We thank God for the valour, heroism and the steadiness in the direst conflict displayed by Canada's sons. Our clergy have shown not only willingness, but so great eagerness to go forward as Chaplains that places have been found for only a very small proportion of those who have volunteered. While the Church has thus done what it could, so far, and has co-operated with commendable zeal with other organizations in providing for the comfort of those who have gone forth for King and country, there is yet a great work for it to do. And that work will consist in seizing the opportunity which the seriousness produced by the war offers for deepening the spiritual lives of our people. Certainly, never in the history of the Anglican Communion, and perhaps never in the history of Christendom, has such an opportunity been given to the Church and such a challenge thrown down to it. People on every hand are turning round and seeking after God, whom they had lost out of their lives for years. People on every hand, as someone has expressed it, have "discovered their souls," and they realize that nothing which the whole world has to offer can compensate them for the loss of those souls. People are more sensitive than they have been for years to spiritual impressions, and in many instances, in fact, are hungering for religion and after righteousness. Others are on the eve of coming back to God, and are just waiting for a moving word and a stimulating touch of sympathy. The question is, will the Church adequately avail itself of all this abounding chance of winning souls and of bringing back the lapsed and the indifferent? Will it adequately buy up this unspeakably great opportunity? Will the Church itself be re-baptized with the Holy Ghost and with power? Will there come out of all this a Church born again, a freshly-quickened Church? The answer to all this must come from you and me, as far as our Canadian Church is concerned. And it seems to me that it should come from this Synod, as the highest representative body of our Church.

THE CHURCH MUST LEAD.

The Christian Church must lead just now or abdicate forever its claim to be Christ's authoritative agency for good in the world. The Church is on its trial. It is being challenged and criticized. Now as perhaps never before has been given to it the supreme

moment for vindicating itself and showing to the world that it possesses the power of God unto salvation, the power to reconstruct a broken-down civilization, and to bring good out of evil. But the practical question is, How is the Church to do this? How is it to lead in this great campaign? We shall be told that the Bishops must lead in their dioceses. Yes, and, please God, they will endeavour to do so. We are devising means for at once setting about a systematic effort to revive God's work in the midst of this year. And then we shall be told that the Clergy must wake up and do something in their parishes. Yes, and, please God, they will be earnestly constrained to do it, and will do it. But, my brothers, this is not the whole Church or even the major part of it. The Church is the congregation of faithful people. The Bishops and Clergy are after all only a very small portion of the Church. If from this Synod we are to start a fire of enthusiasm throughout our Church that will kindle and spread till the whole is aflame with new fervour and zeal, then every Bishop must go home to his Diocese, every clergyman go back to his parish on fire. But that is not all. Every layman must go home to his parish and to his family alive with a new enthusiasm. He must go home with this resolve on his lips and his life. "As for me and my house, we will serve the Lord." Ah, yes, we want a revival of zeal and earnestness all round. If judgment is to begin it must, if it is true, begin with the House of God, but it will never succeed if it stops there. The Bishops and clergy must be quickened,—quickened in their preaching, quickened in their visiting, quickened in their praying. The Bishops and clergy must lead. They are appointed thereto. But leaders without an army following are of little avail. Let me plead, then, for a real and actual co-operation on the part of the laity in this matter. Let every layman, as I have said, go home from this Synod resolved not only that things are to be different with himself and his family after this, but let him go home to be a recruiting centre of spiritual power in his district, and carry a benediction with him from this meeting. The Church may be revived, and, God knows, it needs it. The Bishops and Clergy may be wakened up, and, God knows, we need it, and great good may come from all this, and will come. But it is not enough. We want, as I have said, the co-operation of the laity, for we know what that means. For years we Bishops and Clergy laboured earnestly for the support of Missions and did what we could, but we had only a small measure of success. When, a few years ago, the laity threw themselves into the effort it was revolutionized with success. Let us, in the same way, have your co-operation in

things spiritual. My brothers of the laity, we Bishops and Clergy may do our duty to your sons and daughters to the utmost of our power. We may imprint the sign of blessing upon them in baptism, we may lay upon their heads the hands of blessing in Confirmation. These are all well, and being God's means of grace, will bring His benediction and place the lives of young people on right paths.

HOME INFLUENCE.

But the home influence must act with these or it may eventually counteract them. God must not only be the God of the Sunday and of the Sanctuary, but the God of the weekday and the "God of Bethel" as well. He must be not merely the casual visitant on the mountain-tops of spiritual vision, but the Real Presence in everyday life, who, even when we know it not, is guiding us with His eye and gathering us into the continuity of His purpose. The weekly influence of the Church and its ordinances is of unspeakable blessing, but it is only occasional. The daily influence of a home where there is the fear of God is perpetual. We value the benefits of the ministry of the Sanctuary supremely, and we feel that we cannot do without them, either for ourselves or for those committed to our care. But there is something indescribably and sweetly influential in the religious ministry of a Christian home. It was not a priest but only a patriarch whose blessing to his grandsons thrills us every time we read it, because it throbs-with a strong conviction of an experimental religion: "The God before whom my fathers Abraham and Isaac did walk, the God which hath fed me all my life long unto this day, the angel which hath redeemed me from all evil, bless the lads." There is, you know, a priesthood of the laity, and where it exists and is exercised it furnishes a succession of spiritual helpfulness which goes down from father to son and from mother to daughter, binding together the generations of God's servants as they march to the Land of Promise. God grant that as a result of this meeting there may be on the part of us all a sustained effort to revive God's work in the midst of the years, and that before we adjourn we may arrange some definite means of carrying it out.

We have had the pleasure and the privilege this morning of listening to a most inspiring and helpful sermon from our brother of the sister Church of the United States. Bishop Lloyd is a most devoted and enthusiastic advocate of Missions, and is president of the Missionary Society of the American Church. For that reason, as well as for many others, we have been most

fortunate in securing his presence with us. We thank him for coming and giving us the inspiration of his words and of his experience.

May God be with us in our meeting, and make us wise and prudent in our deliberations for the carrying on of His work.

